

# CHURCH RECORD.

"Go ye into *all the world*, and preach the gospel to every creature."—*St. Mark*, xvi. 15.  
"And I saw another angel fly in the midst of heaven, having the *Everlasting Gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—*Rev.* xiv. 6.

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## DOMESTIC INTELLIGENCE.

### SOUTH CAROLINA.

*Extracts from Bishop Bowen's Pastoral Address, delivered  
February, 1822.*

"Under circumstances which imperiously required it, I was absent during part of the summer from the diocese. A journey, however, in the prosecution of the main object of such absence, through the north-western extremity of the state, was made to me the happy occasion of fulfilling a duty, to which engagements of a stronger claim and more immediate urgency, had before put it out of my power to attend. I mean that of visiting congregations, which, by the means of the Society for the Advancement of Christianity in South Carolina, had been formed in the districts of Pendleton and Greenville. I found there the society's missionary, the Rev. Mr. Dickinson, who, by appointment of each of the congregations, has become the minister of both, faithfully performing the laborious duties of his station. At Pendleton, measures have been taken towards the erection of a church; a Sunday school has been instituted, and there is reason to hope, that the seed sown in a seemingly unfriendly soil, will spring up and flourish to the divine glory, through that sound and wholesome edification of the people, which will manifest its influence in an ameliorated moral aspect of society.

"Besides these places, I have visited officially, Trinity Church, Columbia; Claremont Church, Stateburgh; St. Mark's, Clarendon; and St. Stephen's, Pineville. At these churches, with the exception of that at Claremont, I administered confirmation. This rite was administered also at Pendleton. In St. Mark's parish, Clarendon, the new building, provided by the liberality of a few individuals, in lieu of the parish church, which was destroyed in the revolutionary war, and near its site, was consecrated to the worship of Almighty God, according to the form and usage of our church; and the Rev. J. W. Chanler, under whose faithful and useful ministry, partly as a missionary of the society, the parish, within the last year and a half, had

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become reinstated in the enjoyment of divine worship, was admitted by me to the holy order of priests; the Rev. Mr. Delevaux, of St. Matthew's parish, and the Rev. Mr. Folker, of Columbia, being present and assisting me in both solemnities. It is highly grateful to me, to have it in my power to state also, that exertions made by the Rev. Mr. Chanler, to form a congregation in the village of Manchester, distant about 14 miles from his parish church, have been so far successful, as that vestrymen and wardens have been elected at a meeting held for the purpose, who have regularly invited Mr. Chanler to hold service, as their minister, under suitable temporary arrangements. It is hoped that a place of worship, proper to the congregation thus formed, will not long be wanting."

"Five persons have been received as candidates for holy orders, viz. Paul Trapier Keith, Francis Huger Rutledge, Mellish J. Motte, William P. Coffin, and Benjamin Huger Fleming. These, together with some reported at prior conventions, make the whole number of candidates at present belonging to the diocese to be seven."

"Under a resolution of the Board of Trustees of the Society for the Advancement of Christianity in South Carolina, placing sundry sums at my discretionary disposal for missionary purposes, the Rev. Mr. Mitchell, a deacon of this diocese, was appointed by me, in the spring of the last year, to officiate for a few weeks in the vacant churches of St. James's parish, Santee. This has resulted in Mr. Mitchell's being invited by the vestry of that parish to become its minister. Under the same provision of the trustees of the same excellent society, the Rev. Mr. Vanpelt of Pennsylvania, was, in November last, appointed to a very short mission in St. Luke's parish and places adjacent. This mission has given place to an appointment of Mr. Vanpelt, by the vestry of St. Luke's, to officiate there until the summer. It is desirable that some more permanent engagements should be entered into between himself and the members of our church in that part of the diocese. The Rev. Mr. Taylor, mentioned above, as recently admitted to deacon's orders, having been appointed, in conformity with the 13th canon of the General Convention, to officiate at the chapel near North Santee Ferry, has been engaged by the proprietors of that chapel to serve them until the first Sunday in June."

#### NORTH CAROLINA.

*Pastoral Address of the Rt. Rev. R. C. Moore, D. D., delivered to the Convention of the State of North Carolina, assembled at Raleigh, April 22d, 1822.*

Brethren—It has pleased Almighty God to permit us again to assemble together, and, as the council of his church, to unite

our efforts in the advancement of the gospel of his grace. To observe the work of the Lord to prosper in our hands, should excite in our minds the most fervent gratitude to Heaven, and impel us to greater and more vigorous exertions in his cause.

It is but a few years since the work in which we are engaged was commenced. An assembly composed of nine individuals, impressed with a desire to raise the church of their fathers from the ruin in which it was involved, nobly united in the attempt. With a zeal proportioned to the difficulties with which they had to struggle, a zeal which no obstacles could arrest, they laid the foundation upon which, under the Divine blessing, we have thus far raised the superstructure. If they in a moment so unpromising conceived the hallowed design, how ought our minds to be encouraged with the animating prospect before us! If three clergymen and six of the laity, trusting in the goodness of the Almighty, and looking up to him for assistance, took hold of the ark of the Lord, and bore it successfully upon their shoulders, how much may be expected from the joint efforts of a convention, consisting of eleven ministers of the gospel, and between twenty and thirty members of the congregation. The presence of gentlemen from such distant parts of the diocese, forms an evidence of zeal the most encouraging, and may be considered as the loudest expression of the blessing of the living God upon our labours. Our difficulties are daily diminishing. The path before us becomes more and more luminous. Eight new congregations have been received into union with us during our present session. Zion is laying aside her weeds, and putting on her beautiful garments.

In the performance of the duties of the ministry, permit me, my reverend brethren, to request you, to insist upon the peculiar doctrines of the gospel of Christ Jesus. Ordained as you have been by the imposition of my hands, I confide in your affection for a dutiful compliance with my pastoral advice. Let the fall of man, with that depravity of nature which marks our apostate race, enter into all your discourses. Insist at all times upon the necessity of conversion of heart and of the renewing influences of the Holy Spirit. Honour the sacraments of the church as the medium of divine communication. Teach your people that without holiness of heart and life "*no man shall see the Lord.*" Hold up the Saviour to their view, "as the way, and the truth, and the life"—as the atonement for the sins of the whole world—as the only door by which a fallen creature can enter into bliss. Proclaim the Lord Jesus Christ, as the son of God—the only begotten of the Father—the express image of his person—as God manifest in the flesh—God over all blessed for evermore.

In addition to a faithful expression of the truth, see that your

lives are conformed to the principles you deliver. Adorn the gospel of God your Saviour in all things. Be examples of holiness to the congregations over which you are placed. "Let that mind be in you which was in Christ Jesus."

My Brethren of the Laity—Permit me to recommend to your best attentions, the pastors of your respective congregations. Strengthen their hands, I beseech you, in the discharge of their important duties. Encourage them in delivering the truths of the everlasting gospel. Defend them from the unkind attacks of unbelievers. Carry them in the arms of prayer to the throne of grace. Beseech the Almighty to indue them with his Holy Spirit, and to sustain them in their arduous work.

My beloved Brethren! I bid you an affectionate adieu! I ask an interest in all your prayers. Pray for me that I may continue faithful until death; that God may give me the crown of eternal life.

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[COMMUNICATION.]

As large funds will be requisite for carrying into effect the objects contemplated by the Domestic and Foreign Missionary Society, I beg leave to call the attention of our Christian friends to the sources from which they may be derived. There are three sources from which money may be furnished.

1. By appropriating a part of one's income.
2. By a little additional labour.
3. By a little self-denial.

The first head does not need a single remark.

2. Additional labour is mentioned as a source of supplying money. In the *Missionary Herald*, there are continually presented instances of labour being bestowed expressly for the purpose. Frequent exhibitions of this nature occur in sewing societies among ladies, who sell the result of their labour; and in labour in husbandry bestowed on land, the sales of the crops constitute the donations. Missionary fields, as they are called, are a highly popular form of contribution in New England.

3. By a little self-denial. This may extend to an endless variety of objects. Sometimes I have seen in the list of donations published in the *Herald*, such a sum presented by a young lady, saved in an article of dress. Here a second is mentioned, as being the result of the sale of an useless article of furniture. Here a newly married couple present a large sum of money, being the amount, or part of the amount, of what they saved in furnishing a house below what was customary for persons in their rank in life. Almost every individual has at one time or other thought proper to curtail his expenses; and has, perhaps, been surprised to find with what facility the curtailment was



made. In some places, in the United States, there are Retrenchment Societies.

I might here touch on a subject, though I do not know that many are prepared for it—the abridging of comforts. Nearly every one who enjoys a residence in a city may soon perceive, if he compares his situation with that of a soldier or sailor or Christian missionary, that he is surrounded with numerous comforts, that are not all needful for his health or well being. Surely partial and temporary abatements in respect to many of them may be undertaken, if there be but a little courage. There are always at hand, to the reader of the Bible, high examples of the sacrifice of comforts. Our Saviour had not “where to lay his head,” and “holy men of old wandered about in sheepskins, and goatskins, being destitute, afflicted, tormented.”

I cannot close my remarks to my fellow Christians on this branch of the subject, I mean the sources for furnishing funds, without this observation: That if there be but a *willing mind*, every one will soon find it in his power to do something for the extending of that gospel which he may so richly enjoy, to the tens of thousands in our own country who are panting for it, and to the hundreds of millions in other countries, who are destitute of even the faintest ray.

I shall now proceed to make a short exhibition of *Christian duty*.

In the petitions, “Thy kingdom come; Thy will be done on earth,” we have solemn duties involved for us to attend to. Let it now, and henceforth, be remembered, *that God will not be mocked*. Let it be further remembered, that every one who uses these petitions, is bound to examine and to know what the will of God is.

In the parting injunction of our Saviour, we have *his will expressed*. “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” “Go ye into all the world, and preach the gospel to every creature.” After this exhibition of the will of God, can it be doubted, but that every Christian is bound, each in his respective station, to do something towards the furtherance of the gospel.

*Manner in which contributions can be rendered effectual.*—In the efficient society provided by the wisdom of the General Convention of our church, a channel is opened sufficiently broad to receive and to conduct to the objects, of causing the gospel to be preached to vacant congregations of our own communion, and of causing it to be propagated in heathen lands, the amplest streams of wealth that may be caused to flow.

A LAYMAN.

## AFRICA.

*Colony of Sierra Leone.*

*Church Missionary Society.*—Mr. Morgan, who in part supplied Mr. Johnson's absence from Regent's Town during his visit to this country, was requested, on his return home on account of his health, to furnish the society with a statement of such facts and circumstances respecting Regent's Town, as might serve to make them better acquainted with the state of the people. Of the piety of the Christian negroes, he says,—“Scarcely an event occurs but what they notice as springing from the overruling providence of God. Taught of God, they mark the painful events of his providence, as children would mark the dealings of a father. After the death of Mr. Cates, (a missionary,) I have frequently heard their expressions of sorrow for sin, and acknowledgments of God's justice in punishing them. They have used such language as this: ‘We have done something very bad—God is very angry: he is removing all our teachers—by and by nobody will be left to tell us good. We must pray, my dear brothers and sisters: we must look into our own hearts—some bad live there.’

“I was struck, during a fire which broke out in our house, with the sudden disappearance of the women, who, at the commencement, almost filled the house. On inquiry, I found that they had retired to the church, to offer up their prayers unto God.”

“The Christian negroes show a strong attachment to the simplest views of religion. I began some explanation, as plain as possible, in successive evenings, of the Lord's Prayer. It pleased God to bless these words to the people. They made the most practical use of them. A display of an unholy temper would receive a reproof—‘If God your Father, that no be like his child.’ Some said that they needed, indeed, such a Father—others, such daily bread. Some thought God could not be their Father, because they did not feel sufficient desires that his kingdom should come among their country people; and others felt that they were rebellious children, for not doing his will on earth more, as it was done in heaven. Some wept, to think how he delivered them from temptation and evil: and all, I believe, earnestly desired to ascribe to Him the kingdom, the power, and the glory. I was obliged, by the pressing requests of the people, to repeat these explanations four or five times; and resolved in future to know nothing and to speak of nothing among the negroes, but the plainest words of the Redeemer: for how much better calculated his language is than any other to reach the heart, may be judged of by this instance out of many.”

Some remarkable evidences of integrity occurred on occasion of the fire above mentioned. "In the anxiety to save as much as possible, almost every article was removed. In the confusion, many things were scattered about the yard: not one article, however, even the most trifling, was lost; but all were brought again to the house, and fixed in their proper places."

The industry of these Christian negroes is thus attested by Mr. Morgan: "Many of the gardens are kept in very neat order, though most of the owners have but little leisure to devote to this employment. I have frequently known the whole of the time allowed for dinner, spent by both husband and wife, in fencing, digging, or planting the little spot of ground attached to each dwelling.

"Decency and cleanliness manifest the diligence of those who live under the power of religion. Their time is, indeed, so well occupied, that, in cases where they can read, they may be frequently seen, at leisure moments, with some friends around them, searching the word of life: and these little respites from labour are often made a blessing to the whole town; as the sick, the careless, the backsliding, and the profane, are not seldom visited, instructed, warned, comforted, and relieved, at these seasons, by their zealous brethren."

Of the docility of the pious negroes, Mr. Morgan gives the following striking instance:

"On the disbanding of the West India regiments sent to the colony for that purpose, a natural degree of affectionate feeling was excited in the breasts of the negroes to see them. These regiments had been, several years before, formed of liberated negroes; and many of the people were expecting to find parents, brothers, and friends among them. The feelings of glowing hope were strongly delineated in almost every countenance. When, in the evening, intelligence arrived that on the following morning the troops would be permitted to land, after evening prayer it became a matter of general conversation. Some were looking forward with hope; while their joy cast a cloud over the faces of others, whose friends had been murdered in different skirmishes when they themselves were enslaved. In the morning, at prayers, the church was particularly full; and a few words were spoken on the danger to which a Christian was exposed when running into temptation, and some desire intimated that none would visit Freetown that day. I gave this intimation against my own feelings, for I thought their wishes laudable, though I feared the consequences which might arise from gratifying them. In the course of an hour after, an old and faithful Christian came to tell me that his brother was come among the soldiers. 'Well,' said I, 'and you wish to see him?'

‘Yes, Massa! I want to look him, but I no want to go to-day.’  
 ‘Well,’ I replied, ‘I want to send to Freetown: if you can find another communicant, who wishes to go and see the soldiers, I will send you down.’ After a search of near two hours, he returned with, ‘Well, massa, me no see that one want to go: all them people what belong to church think ’tis no good for them to run where God say temptation live.’ Two days elapsed before this poor fellow, whose heart was full of affection to his brother, went to Freetown to see him. I singled him out as a fit object of reward; and having mentioned the subject to the governor, that father of the liberated negroes, anticipating my request, promised, and kept his promise, that the brothers should have the privilege of living together.

“I know of many similar instances.” [*Christian Observer.*]

#### THE FIRST GREENLAND CONVERT.

For a long time the missionaries laboured in Greenland without any success. Indeed, the people treated them very ill, and disregarded all that was said; although the missionaries took great pains to instruct them. After labouring many years in vain, the following circumstance took place. Some of the people coming to a missionary, he told them of the creation of the world, of the fall of man, of our misery in consequence of sin, and of our redemption through Jesus Christ. In speaking on our redemption, he was enabled to describe the sufferings and death of the Redeemer with more than ordinary force and energy; and he, at the same time, read to them, from the New Testament, the history of his agony and of his bloody sweat in the garden. On this, one of the savages stepped up to the table, and, in an earnest and affecting manner, exclaimed, “How was that? Tell me that once more; for I also would fain be saved!” These words, the like of which the missionary had never heard from the lips of a Greenlanders, penetrated his whole soul, so that the tears rolled down his cheeks while he gave them a general view of the life and death of Christ, and of the plan of salvation through him.

[*Ch. Missionary paper.*]

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